

REMARKS
UPON
Mr. CHAMBRES'S
SERMON
ON THE
RESTORATION,

PREACHED AT
St. PAUL's, *May 29th, 1733.*



L O N D O N:

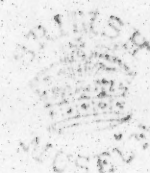
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REMARKS

JOHN BRES

MON





REMARKS

U P O N

Mr. CHAMBRES'S SERMON.

THE Town having been lately entertained with a Sermon preach'd before the Lord-Mayor, upon the *Restoration*, by the *Vicar* of *Dartford* in *Kent*, hath given Occasion to many curious Persons to inquire what Motives could influence his Lordship to extend his Views so far, in order to find out a proper Preacher to perform the Duty of the Day. They look upon it as a very ill Compliment to the *London* Clergy, and an Argument of his Lordship's want of Judgment; that among so many learned and good Men, as are to be found among them, none of them should be thought qualified to improve such an Opportunity to the Good of his King

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and Country, nor worthy of the Honour which such an Undertaking, happily executed, would reflect upon its Author. They are surpriz'd to find, that a Gentleman, who tells us he was *personally unknown to his Lordship*, should receive such a Mark of Respect from him, as could not but be due to others of superiour Abilities, and more distinguish'd Loyalty; and therefore what Views his Lordship could have in making Choice of such an Orator, is still Matter of Admiration to those who are not acquainted with his Lordship's Temper and Obligations.

HOWEVER, be this as it will, we find our Author was pitch'd upon, as a Man whom his Lordship could most of all confide in to perform the Task which was expected from him. And when we consider his Lordship's *constant and natural Love for the Church*, we shall the less wonder that he so civilly invited, and so kindly approv'd of the Services of a Person, who undoubtedly came recommended to him, as one well known in his own Country for his Zeal and Affection that way; who, while he was only a Curate at *Gravesend*, had so much Courage to oppose all seeming Enemies to our Mother Church, and attack'd them with such an invincible Strength of Argument, as, instead of convincing their Understandings, forc'd great Numbers out of its Pale, and put them to the Expence of erecting a Meeting-House, when

when there was none there before, to his own immortal Honour, and the utter Exclusion of many an honest Man from that Uniformity of Christian Worship, to which he had, before such Molestation, been well-affected. Neither is it likely that that ever memorable Sermon was forgot, which our Author preach'd at *Rochester Cathedral*, on Occasion of the Imprisonment of Dr. *Atterbury*, the then Bishop of *Rochester*, in which, with his usual Modesty and frank Approbation of that Prelate's rebellious and perfidious Conduct, he pronounces him innocent, without any Possibility of knowing him to be such, and before that Trial, which shew'd him to the World to be the same Person which the Government, upon his Confinement, presum'd him to be. And what was this, but an Attempt to stir up Sedition and Faction in the Minds of the People at that Time, and directly flying in the Face of Authority?

Now whether my Lord Mayor has had any Assurance that our Author is become a Convert since the Times we are speaking of, I am not yet inform'd; this I am very sure of, that his Recantation, if ever he made one in private, is not yet become publick; and therefore whatever his Lordship's Opinion may be of him, considering the Evidence which is here brought against him, it is very much question'd by some, who pretend to know his Sentiments, and are well acquaint-

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ed with his past Conduct, whether he be yet become a Friend to the present Royal Family, or can think well of the present Administration, which, blessed be God, continue to be the same in Principles as they were when his Right Reverend Friend was sent packing to *France*. In the mean time, how forward soever some may be to suppose him a *Jacobite* with regard to the State, I must do him this Justice to acknowledge, that I verily believe him to be a hearty Friend to the Church; and that if he had liv'd in our Saviour's Time, and had had the Honour to sit in the High Court of the *Sanhedrim*, he would have approv'd himself as pious a Member thereof, as any of those who persecuted that great Prophet even unto Death.

His Lordship then and the Court of Aldermen (for I ask no Quarter from our Author) will I hope excuse me, if in my private Judgment I should differ from them in their publick Approbation of the Sermon, which now lays before me; being induc'd to do so, not only from the Nature of the Subject, but also and principally from the Manner in which the Preacher chooses to handle it: For at this critical Time, when popular Discontents run high, and Majesty itself is insulted without a Cause, I cannot think it becomes a Minister of the Gospel to give the least Encouragement to a growing Disaffection, which proceeds from unnatural Causes,
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and such as can never justify those unreasonable Clamours against the Administration; which are daily to be heard in every Coffee-House both in Town and Country. This is a Point indeed which our Enemies have endeavoured to gain, not without hard Labour, for many Years last past; they have been working upon the People by degrees with all the malicious and detracting Representations of things they could invent, in order to prepare them to back their Designs, whenever they are disposed to distress the King or his Ministry; and having at length persuaded the Multitude to believe whatever is conveyed to them through their Hands, we have seen they have had it in their Power to raise the greatest Feuds even from the smallest Accidents. For no sooner it was known that an inland Duty upon Wine and Tobacco was thought to be more beneficial to the Merchant and to the Publick in general, than the present Method of collecting it in the Customs, but the Publick was told that a *General Excise* upon all Commodities was intended, that we were all directly to be dubb'd Slaves, that the King was to be arbitrary, and innumerable other pernicious Consequences were drawn from this abominable Falshood, all tending to create Sedition and Faction, and all now united into one complex Idea, and included under the Word *Excise*; which is become so universally odi-

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ous, that People are enrag'd at the bare mentioning of it. It is therefore very sad, when the Thing is now dropp'd, and laid totally aside, that our Enemies should insinuate and labour to persuade us at this time, that it will again be brought upon the Carpet; and it is worse, that the unthinking Part of the People being too inclinable to believe it, are from hence apt to conceive such Prejudices against the King and his Government, as to be susceptible of any false or malicious Insinuations, that do in any wise tend to his Dishonour, and to the Diminution of that Authority which the Laws of God and Man have given him over his People.

IF this be a true State of the Matter, then let us consider, what Effects our Author's Sermon (which I shall prove to be of the same Stamp with our Weekly Libels, and to proceed from the same Spirit of Opposition) would naturally produce in the Minds of his Hearers. No doubt but that he was attended with a numerous Audience; the Solemnity of the Day required it, and Curiosity would prompt many to join Company, in hopes of gratifying their Fancy with those political Observations, which the Preacher is usually dispos'd, and which his Hearers allow him to make upon such publick Occasions: And if it give not Offence, I would further observe, that the Preacher being design'd by the Lord Mayor's Appointment, it

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it would be a natural Presumption with the greater part of the Town, that his Lordship and Chaplain for the Time being were of one Mind and Soul, and consequently that Conjecture would, at this Time especially, be a Means to encrease the Number of his Audience.

WITH these Circumstances then let us now suppose him to be in the Pulpit, and to take his Text, as he doth, in these Words, 1 Sam. xii. 22, 23, 24. *But I will teach you the good and the right way; only fear the Lord, and serve him in truth, with all your heart; for consider how great things he hath done for you. But if ye shall do wickedly, ye shall be consumed, both ye and your king.* Now there is something so much to the Point, something so epigrammatical in the Structure of these Words, as could not fail to please the far greater Part of his Company, who had Ill-nature and Disaffection enough to hear them without Indignation. Some would titter and laugh, and be highly delighted with the Cunning of that Man, who could find out a way to speak Treason, and at the same time take Sanctuary under a Prophet's Words; others, who were content to make him the Allowances too often claim'd by his Cloth, would patiently expect the Issue of this pompous Declaration, and at the same time think as *Horace* did in another Case,

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Quid dignum tanto feret hic promissor biatu?

FOR though *Samuel* by an extraordinary Commission from God, and by a prophetic Spirit, might denounce God's temporal Judgments against his King and Country, in case of their Disobedience, I can hardly think that a Preacher of the Gospel, who has no such extraordinary Commission, nor is endued with the Gift of Prophecy, hath any Right to assume the Dignity of such a sacred Function; and therefore what was a Point of Duty in the former, can be no less than a Stretch of Power, and an Instance of the most consummate Assurance (to put it in the softest Terms) in the latter.

BUT since he hath found out a way, by Virtue of a little Text from St. *Paul*, and by the Help of a very potent Distinction of the Prophet's Words into *primary* and *secondary* Views, to adapt them to all Christians (and I'll engage the Word *tertiary* shall make them fit the *Mahometans* full as well) let us consider what Method of Interpretation he hath pursu'd in his elaborate Discourse, and having weigh'd him in the *Balances of just Censure* (since he is willing to put himself into the Scale) we shall be the better able to find in what Particulars he is wanting, and wherein he is redundant.

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FIRST then, in attempting to explain what is understood by fearing the Lord and serving him in Truth with all the Heart, he very justly contends, that both of them are to be comprehended in a clearer and fuller manner from the Instructions of Reveal'd Religion, than they can be without it; and from hence takes occasion to combat the Moralists for not observing the positive Duties enjoin'd us by the Gospel. And here I must so far agree with him, that, considering the great Use of all, and the general Neglect of some of these Institutions, a Preacher is under an Obligation, when his Subject naturally leads him to it, which perhaps is not the present Case, to give his Hearers a due Sense of the Reasonableness and Fitness of such external Obedience. But then I observe,

I. THAT the Characters which he fixes upon *meer Moralists* (as he calls them) such as *proud, assuming, vain, conceited, arrogant*, are very improper Engines to work a Conviction in their Minds of these Errors which he charges them with; since Experience shews us, that scurrilous Language is rather apt to confirm the Prejudices of an Adversary, than to remove them, and make way for Truth to enter.

II. THAT whereas he is for debarring the Moralist *the Power of distinguishing which Actions are fittest to be done, those constituted at the Creation of Man, or those consti-*
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tuted at his Redemption, he hereby deprives him of his natural Liberty (which he is not oblig'd to give up to any Person whatsoever) to judge of the comparative Fitness of moral and positive Duties, and by so doing would reduce him to a blind Obedience, in Opposition to that *reasonable Service* which is expected from every Christian, and which is always performed when *Sacrifice* is postpon'd to *Mercy*.

III. THAT he has not clearly nor rightly defin'd what those positive Duties are, to which he would bring the Moralist to submit; and whereas in the Catalogue of them which he vouchsafes to offer, there is this Particular introduc'd to bring up the Rear, *viz. That he must obey God in the outward Administration of the visible Church, by such Persons whom God hath appointed for that Purpose, obeying them that have the Rule over them, who watch for their Souls*; the Moralist will easily perceive, that the Name of God is here twice introduc'd, meerly to sanctify a Position, which though true in one Sense, yet if our Author would have spoke out, and not wrapp'd it up in such a studied Ambiguity, we should have found it to be introductory not only of Infallibility, and of the most absolute Power over the Consciences of others, but also of the grossest Superstitions, and to be utterly destructive of that Christian Charity, which is due to all our dissenting

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Brethren, even to the Moralift himself; whom, if he be sincere, I look upon to be possess'd of the *better* Part of Christianity, and upon that Account to deserve a judicious and favourable Treatment from every learned Christian Professor, which, for the Reasons abovementioned, I cannot think has been given him by the Author we have now in Hand.

FROM *such* a Vindication of the positive Rights of the Christian Religion, we are conducted by our Orator to a *Recollection of the Greatness and Variety of God's Beneficence towards this Nation*, both in Church and State; to which is annex'd a most beautiful Illustration of our Civil Constitution, done in the *comparative* manner, together with a *Shade drawn from the manifold and piercing Troubles this Nation suffer'd under the Great Rebellion*, and that such a Shade, as is not to be *at all frightful*, though he confesses his Design is to make it *so frightful*, as to deter us from still doing wickedly: Which is either a Contradiction, or else an unwary Confession of Mr. C's want of Skill in painting a frightful Shade. And these are the Particulars included under his second general Head of Discourse.

AND here he takes occasion to enlarge upon the Benefits of the first Conversion, the Reformation and Restoration of this Kingdom to the primitive Truths, and original

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Government of the Christian Church; all which might have been suffered to pass without Censure, if he had not profoundly told us, that St. *Paul* was, by a special Commission, sent *by the Gentiles*, to preach the great Truths of the Gospel, and back'd it with a flat Piece of Nonsense at the very beginning of the next Period: However, if he takes it amiss that I mention this, I am content, if he desires it, to impute this Mistake of St. *Paul's* being sent *by the Gentiles* to the Printer, and shall pass it by for the present, with this Admonition, that as his Sermon is not likely to undergo a second Impression, he would take care, the next time he publishes, to employ a better Hand, one that knows how to correct such an egregious Blunder, though his Master do not stand constantly at his Elbow.

IN the mean time it will not be easily granted, what he says of our two Universities, that *their Arguments for Loyalty and primitive Christianity were the persuasive Cause of the Reformation*, and that they *jointly gave Birth to the Reformed Church of England*; since every Body knows that Archbishop *Cranmer* and my Lord *Cromwell* have the greatest Right to that noble Encomium. And as I would not in the least detract from that Commendation which is due to those illustrious and most eminent Nurseries of Learning, so I hope they will now (as our Author tells us upon his own

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Credit they did at the Reformation) *resume and maintain their ancient Argument for Loyalty and primitive Christianity*, and send us out Men that have been instructed, and know how to obey and believe, not according to the stupid and unintelligible Doctrines of *Passive Obedience* and *Implicit Faith*, but according to the Measures of Law and right Reason.

THE next Paragraph is so full of that Love and Sympathy which subsists between the Church and State, and so utterly void of Truth, that I wonder Mr. C. of all Persons in the World should presume to introduce it, or to speak one Word of the Matter. Let him lay his Hand upon his Heart, for he is a Part of the Church, in his own invariable Sense of the Word, and then let him tell us, whether, when the present Administration is alarm'd with any approaching Evil, he himself is in Fear, or would stir one Inch to ward it off? And whether, when the present Guardians of the State are crown'd with any kind of Success, he himself is crown'd with Joy? It is true, and no good Man will repine at it, that the present Government has been very favourable and gracious to the whole Body of the Clergy, in maintaining and upholding their legal Rights and Privileges, in opposition to some Attempts which have been lately made against them; for which they have a Right to all the Returns of Gratitude from that Order which can reasonably

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be expected from them; and therefore though there be too much Cause to deny what Mr. C. roundly asserts, that those whom he calls *the best Members of the Church, are the best Subjects of the State*, since such Members, out of their great Zeal to the Church, have very often by their persecuting Principles created the greatest Confusion and Disorder throughout the Kingdom, yet it is very certain they ought to be so; and it is expected, that he who vouches this for a Truth, should give an Instance of it for the future in his own Conduct and Example.

To create in us a joyful Sense of our Deliverance from Anarchy and Confusion, and that *our Joy may be full*, we are presented with a View of the Excellency of our Civil Constitution, which is drawn out in a very particular Manner, and its Parts adjusted and distinguish'd according to the nicest and most exact Proportions. And as those Parts of which it consists are endued with Weight and Solidity, so this Gentleman has taken Care to furnish himself from some political *Instrument-maker*, with a curious Balance, with which he weighs out to the King and his People their respective Shares of Power and Liberty, Prerogative and Privilege. He tells us indeed, that there is no such thing as a perfect Balance, because no meer human Institutions can be perfect; and therefore he adds, that this being the Case, and the Prince being the natural Subject of Power and Authority,
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it seems most reasonable that in this respect he should always have the turning of the Scale : but as a *prudent Counterpoise* to this Exceeding of Prerogative, as he calls it, he very quaintly tells his Audience, that they have the Grant of the Money, and should therefore be very cautious how they part from it, lest while there is an Exceeding on the one Side, there should not also be an Exceeding on the other, and so the Balance should become uneven. For, Gentlemen, consider, there have been Kings and Queens (and I mention 'em both, because there is one of each Sort now upon the Throne, that you may not think I speak at random) who have been subject to *Ambition* and *Avarice* ; and there may be some again in whom the same Passions may be united ; therefore remember your Constitution, and don't give any *unnecessary* or even *inexpedient Supplies* : consider that Money is Power, and that That alone can give the Royal Prerogatives their due Force and Efficacy : therefore if you are but careful to withhold your Supplies, there can be no Danger in the Concessions I have made of an Exceeding of Prerogative on the Prince's Side, or in soothing him with Promises of *Passive Obedience*, or in vouching for *the Loyalty of every true Member of our Church*, in the Payment of a *just Tribute for the Dignity and necessary Occasions of Government* ; since you, in your Parliamentary Capacity, are to be Judges, what is a just Tribute ; and what-

ever you shall judge to be not so, you may refuse to grant ; and we then, trusting to your superior Judgments, shall think ourselves discharg'd from all Obligations of *giving cheerfully*, what is by you denied so reasonably.

If this be not Mr. C's Sense, then I must confess I do not understand what he means, by insisting so much as he does upon the Power of the *House of Commons* in refusing or granting Supplies, as they shall think proper, which is a Privilege that every Body knows they have and ought to enjoy : Nor why he acquaints us, that Kings and Queens, with an *Emphasis*, are subject to moral Corruption as well as all the rest of Mankind ; when there could be no Occasion to mention a Truth which every History confirms. But if I have not mistaken his Meaning, then neither should I do him the least Injury, if I should charge him with Disaffection to their Majesties now on the Throne ; who never behaved in such a manner as to deserve any indecent Treatment from a Person who puts himself down for one of *the best Members of the Church* ; especially at this Time, when Inuendos pass for Assertions, and the Spirit of Disaffection, like Tinder, is apt to catch Fire with the smallest Spark.

As to what he says with regard to the House of Lords, and particularly to the Right which my Lords the Bishops enjoy to sit in the House of Peers, I have no Objection, but do heartily approve of it as well as himself ;
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However, it may be observ'd, that his Majesty having assur'd us in his last most gracious Speech from the Throne, that *it is his Inclination, and has always been his Study, to preserve the religious and civil Rights of all his Subjects*, it is very strange that this Gentleman should speak with so much Hesitation and Doubt concerning the Continuance of their Lordships undoubted Privilege, as he does, when he says, *I hope the Right Reverend Fathers of the Church will never, as they were in the Great Rebellion, be voted useless in the State*; for if they are, I'm sure it will be by the Voices of those, and those only, whom he is pleas'd to call *the best Patriots of the State*. And whoever is so just to consider, that our *British* Bishops are not only *usually*, as our Author faintly expresses it, but even now at this time behind no Bishops in the Christian World for Learning, Piety, Prudence and Integrity, will never think their legal Rights too great a Reward for such distinguish'd Merit.

COME we now then to that incomparable Comparison with which this exalted Genius undertakes to compare the Form of our Government. Here are *parvis magna* with a Witness, and *procul, o procul este profani*, pronounc'd with the usual Solemnity. But I do assure this Writer, that I shall not *keep* that *humble Distance* from it, which he has the Folly to bespeak, because I look upon it to be
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nothing better than pious Nonsense, and I had almost said profane Stupidity. Therefore to go to it without Ceremony, the Similitude is this ; Our Government taken together consists of King, Lords and Commons, the Theocracy consists of Father, Son, and Holy Ghost ; therefore the three Estates of this Realm do most resemble the Theocracy. But, why so ? Because in both Cases, says this great Divine, there is a Trinity of Personages in an Unity of Majesty. But surely this can happen at no other Time but when the King goes to the *House*, and meets his Lords and Commons upon publick Business, and in a publick Capacity ; and even then, and at all other Times, the King is supreme Head and Governor over them, which I imagine will not suit with Mr. C's Notions of the Theocracy, and therefore his Comparison is vain and ludicrous. Well ! but each of the three Estates of our Kingdom are really distinct from the other, and each *essential* to our Constitution, and all centring in a Monarchy, limited only by the Divine Will, and regulated in its publick Administration by the divine Perfections, and therefore they most resemble the Theocracy : but this is a grand Mistake, because the same thing in so many Words may be affirm'd of our *Solar* System, as it consists of the Sun, the Planets, and their respective Satellites : For it is but calling the Sun, King, the Planets, a House of Lords, and their Satellites, a House of Commons, which we may
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do with more Propriety, and less Impiety, than to resemble Father, Son, and Holy Ghost, to King, Lords, and Commons, and then we shall have a Comparison, which the Estates of this Realm do more resemble than they do the Theocracy; which being a *Desideratum*, which even our Author's superior Sagacity could not find out, I here make him a Present of it, and advise him for the future not to expose himself to Ridicule, by pretending to a Knowledge of things which confessedly no Man can know, and presuming to make a familiar use of those sacred Mysteries, which neither he, nor any Man else is, to any Degree of Satisfaction, acquainted with. For with respect to comparing things finite with things infinite, let him ask the *Mathematicians*, whether it is possible to reduce a finite and an infinite Line to any certain Degree of Proportion? And as to a Comparison between things human and things divine, we know the Divinity is incomprehensible in all his Perfections, and therefore no Comparison between him and us can inform the Understanding, and consequently is at least useless, because it throws no Light upon the thing intended to be thereby illustrated. Accordingly I conclude, that to justify this Comparison of the Form of our Government with the mysterious Trinity, nothing less will satisfy, than that Mr. C. be obliged forthwith to produce his Vouchers to prove, that,

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in like manner as St. *Paul* was caught up to the third Heaven, so he himself hath been there, and can assure us upon the Word of an honest Man, that the Relation betwixt the *English* and Celestial Monarchy is similar, or else let him from henceforward hold his Peace, and not play his Nonsense upon the World, and expect to be admir'd for it, as the *Quack* is for his wonderful Skill in preparing and administering Medicines, which, having no Virtue in them, can neither do Good nor Harm.

As Contraries are apt to magnify and illustrate each other's Qualities, and a beautiful Face appears to much better Advantage, plac'd near an ugly one, than it is apt to do in itself, so to give us a quick Sense of the Greatness of our Deliverance at the Restoration, our Preacher proceeds to describe the miserable State of our Ancestors at the Great Rebellion. This he does in a concise manner, because he tells us, he is not willing *to draw too great a Gloom upon the joyous Aspect of the Day*; he is contented to draw *a Shade* upon it, which is to be frightful and not frightful, like the Ghost that appear'd to St. *Dunstan*. Yet, as short as he is, he can find an Opportunity, from under the Umbrage of this frightful and not frightful Shade, to throw a Squib or two at our Governours, by provoking every one's Jealousy of the bad Effects of a military Government; and then insinuating, that the Officers in the Excise, so far from being pre-
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ferable to a Standing Army, are even no better than the Parliament's Forces during the violent Commotions in the Great Rebellion. For then, says he, *no Man's House was any longer his Castle, nor safe Retreat; no Man's Shop was his own Storehouse, but House and Shop subject to be enter'd and search'd by the Commission of irresistible Power, as if all were Excise-men, saving in this Comparison for the Legality of these Civil Officers Proceedings.* Now suppose a Man of Mr. *John Hampden's* Character, in order to set forth the Violence and Oppression that was us'd in King *Charles 1st's* Time, in collecting the *Ship Money*, should have harangu'd the House of Commons in these Terms: When this arbitrary Tax was laid, no Man's House was any longer his Castle, nor safe Retreat; no Man's Shop was his own Storehouse; no Man's Grounds were his own Propriety, but House, Shop, and Lands subject to be enter'd and search'd by the Commission of irresistible Power, as if all were *Tithe men*, saving in this Comparison for the Legality of these *spiritual* Usurpers Proceedings. How would our Author digest this *Simile*? Would he not from hence justly conclude, that Mr. *Hampden* had a Design by this Insinuation to undermine the Rights of the Church, and to prejudice the *House*, as much against that Method of collecting its Dues, as he endeavour'd to do against *Ship-Money*, tho' one was according to Law, the other an open Violation of it? Neither will

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his own *Salvo* screen him from the Imputation of propagating Sedition and Faction; nay, it will effectually condemn him: for if Excisemen are legal Servants to the Crown, as he confesses they are, then why should an Odium be thrown upon them by a Sneer from the Pulpit, or the ambiguous Denomination of *Civil* Officers be used to aggravate the Faults they are too apt to be guilty of, by a Person, who by his Profession is not at all concern'd with them, and which can only tend to inflame the Minds of the People, already become too warm against the King's Person, and the publick Administration? For, if they are Evils, they are only so in their Behaviour, and not in their Establishment; the King must have his Dues, and Persons invested with proper Power to demand and collect them, as well as the Parson; and considering Mr. C's Conduct towards his own Parish, in the Business of Tithes, he should have been the last Person that should have attempted to vilify the King's Officers, and indirectly to call in question the Justice and Necessity of that Law by which they are appointed: However, he knew the Multitude would be on his Side, and was resolv'd to please them with a gentle Touch, tho' it were at the Expence of Decency, Loyalty, Moderation, and good Sense.

THE latter Part of this Gentleman's Performance consists of two or three Inferences, or rather two or threescore Insolencies; this being a false Reading, like that other of St. Paul's

Paul's being sent *by* the *Gentiles*. And surely never was any Sermon before now so poison'd with such an impudent Collection of vile Insinuations, factious Inuendos, and saucy Ambiguities, as this which I have now in hand; an illustrious Specimen of which we find *p. 27*, in the Advice which he offers to the Sovereigns of this blessed Nation. But did this Preacher consider, when he presum'd to give his Instructions to the King, that his Majesty was not present, that he did not ask nor want his Advice, that he had Chaplains and Bishops of his own to have recourse to, whenever he should think it convenient to do so? To what purpose therefore does he go so far out of his Way, to tell the King such Truths, as he might well be assur'd would never come to his Majesty's Ear, by his preaching or publishing? Truths which his Majesty's Principles and Conduct have made so needless to be laid before him, as argues the basest Design in Mr. C's Choice of them; and what else could he possibly intend in so doing, than to insinuate that his Majesty has been hitherto unmindful of them, and thereby to create in the Minds of his Audience an evil Opinion of their Lord and Sovereign? But to add the finishing Stroke to his Impudence, to give us a glaring Specimen of his Loyalty, we find him once more under the *Prophet's* Cloak, venting such rebellious Threats, as even his dearly beloved Father *Paul*, at such a Time and such a Place, would not have dar'd to pronounce: And that we

may give them their full Strength, we are to consider, that this High Church Preacher, this Persecuter of his Majesty's dissenting Friends, this hearty Defender of a rebellious Bishop, this assuming *Dartford* Vicar, &c. having substituted himself in the Prophet's Stead, and taken upon him the anointed Office of rebuking Princes, undertakes by his own Commission to admonish (not the King and Queen of *France* or *Spain*) but, either our own most gracious King and his Royal Consort, or else the two great Sovereigns of *Utopia*, in these Words, *I say unto the king, and to the queen, humble your selves, sit down, for your principalities shall come down, even the crown in which ye glory; for they have not served thee in thy kingdom, and in thy great goodness, which thou gavest them, and in the large and fat land which thou gavest before them.* Jer. xiii. 18. Nehem. ix. 35. Surely that Government must be mild beyond Example, that will overlook such sanctify'd Affronts; and if the Prophet's pretended Vicegerent should chance to escape the *Old-Baily*, it is to be hop'd that the undeserv'd Goodness of the King will soften and bring his perverse Temper to Repentance.

FROM his impertinent Suggestions to and concerning our King, which even his own Friends the *Jacobites* and *Tories* must think insulting, he condescends to address himself to both *Houses* of Parliament, to the Bishops and the Judges, tho' he could not but know,
that

that each *House* had a Chaplain of their own, one at *St. Margaret's*, the other at *Westminster-Abbey*, and that he had no reason to expect that any of those noble or honourable Gentlemen, whom he takes the Freedom to admonish, would be present to attend to his reflecting Advice. And yet this false Prophet, this Fanatick, this Dreamer of idle Dreams, would possess 'em, or rather his Audience, with a Notion of a Confederacy of ill Men in both *Houses*, forming themselves against *the People of the Lord*, and endeavouring *only* in the ways of *Corruption* to enrich themselves: And therefore he advises *the faithful in the Lord* to oppose them, and to get the Riches if they can into their own Hands; but if they find that they can't overrule the *wicked* ones, or extort their Places of Trust and Profit from them, neither by Numbers nor Persuasion, if they find that the *Ins* are too strong for the *Outs*, in such a Case they are to separate themselves from *such Enemies to God*, and withdraw from *Pharaoh's* Court, unless they will stay 'till they are turn'd out for their Discontent and Misdemeanours: However, in both these Cases they are exhorted *to solace themselves with the Consolation*, that as *Moses* and the People of God expected and found a Deliverance, so shall they. This must be his meaning, or else what he says is absurd; for no body ever chooses Affliction, tho' it be with *the People of God*, for its own Sake, but in hopes of a Change, and that for something better than the Good which they denied themselves,

selves, and parted with, when they made the Choice. And then what is this, but something like preaching up Sedition, Rebellion, and another Revolution? If he is in hopes ever to see the *Pretender* upon the Throne, I can assure him, that *Pharaoh*, as he calls him by way of Contempt, will be too hard for him, and all his *faithful Patriots*, for, God be prais'd, our King's Throne is set up in the Heart of the better Part of his Subjects; and tho' there be many dissatisfied and turbulent Spirits in the Kingdom, such as our Preacher, who endeavour to fet us all together by the Ears, yet God, that ruleth the Hearts of the People, we hope will frustrate all their wicked Devices.

NEXT to the two *Houses*, my Lords the Bishops are saluted, as not having yet learn'd the Virtue of *Self-denial*, but ready to prostitute their spiritual Thrones to do the mean Drudgery and sinful Services of temporal *ones*. And therefore are counsell'd to beware of *Balak's* (the King's) Treasure, and to stick by the Counsel of the Lord. Sure this Wretch will never make an End of throwing his Reproaches at our most gracious Sovereign; for we find him at it again in the very next Paragraph, where, with his usual manner of Address, he instructs the Judges (whom, if he had not thought they wanted this Caution, he had no Occasion to bestow it upon them) never to receive either the Matter of their Charge, or the Measures of their Justice from the deprav'd Inclination and Dictates of a corrupt and irreligious Court, or
of

of any howsoever great Benefactor. But does this Novice know, when he speaks of the Court, that the King is always one of the Court? Or does he remember, what *St. Paul* said, when he was told he had abus'd the High-Priest, *viz.* that he did not know him to be such, otherwise he would not have done it, tho' he had been treated by him just before with the utmost Contempt; for, says he, it is written, *Thou shalt not speak evil of the ruler of thy people.* But whatever this presumptuous murmuring *Vicar* may suggest to the Dishonour of these venerable Benches, and to the Discredit of his Majesty's Judgment and Integrity in the Appointment of them, it is the Nation's peculiar Happiness in this Reign to find that the great Pillars of the Law and the Gospel are all united to support the best of Kings and Queens and their Royal Family in their legal Rights and Privileges; and that as neither of them can be charg'd with the least Attempt to stretch the Prerogative beyond its due Limits, so both of them, in their respective high Stations, are daily convincing the World, that they have nothing more at Heart, than to confirm and continue to *all* Orders and Denominations of Men, their civil and religious Rights; and it is well known that this is done in a direct Conformity and Obedience to the Commands of our most gracious Sovereign.

UPON the whole, as I have now done with our Author for the present, so I hope the Clergy of the Church of *England* will be so good

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as not to take it amiss that I have thus treated and expos'd a Brother. His Pride; his Self-sufficiency, his uncommon Insolence in Matters relating to the Government, requir'd that he should be humbled and set forth in his proper Colours. And as I have all the Respect imaginable for a pious, peaceable, and judicious Preacher, so I must confess nothing can provoke my Indignation so much as a Trumpeter of Sedition, especially under the mildest and most equitable Administration in *Europe*: Neither can I think, that any Virtue or any Christian Graces can atone for the Want of Loyalty and a cheerful Obedience to God's Vicegerent over us. If we seem to approve of these Practices by our Silence, what will the World think of the whole Body of the Clergy? Will it not be unjustly imputed to us, that we are not at all concern'd for our King's Honour and Happiness? And yet I do verily believe, that the Clergy at this time can produce much greater Numbers from their own Body of more distinguish'd Loyalty and humane Principles, than ever they could since the Queen's Death. May they therefore go on and prosper, and be happy Instruments of promoting Peace and Unanimity amongst *all* his Majesty's Subjects, and think it their Duty upon *all* Occasions to maintain and defend his Person and Honour, who is the great Defender of *their* Faith.

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